

The Brooklyn Jewish Center Review

November, 1947

EARLY THANKSGIVING HOLIDAYS RULED OUT JEWS

By LEO SHPALL

THE JEWS IN BALZAC'S NOVELS

By ALBERT MORDELL

THE ENEMY—A Short Story

By SAMUEL SHEPLOW

HEINE AS A JEW

By ALFRED WERNER

NEWS OF THE MONTH

BROOKLYN JEWISH CENTER

FORUM LECTURES *and* DISCUSSIONS

1947 - 1948 SEASON

MONDAY EVENINGS AT 8:30

NOVEMBER 24th

GEROLD FRANK



Well-known journalist who covered last year's Anglo-American Committee Investigating Palestine and the recent United Nations Inquiry Commission.

Subject:

"Behind the Headlines in Palestine"

DECEMBER 15th

Round Table Discussion

"High Prices — Their Causes, Effects and Remedies"

DR. JACOB KLEIN

Instructor in History and Economics and author of "Economic Problems of Today" and "Introduction to Business."

will initiate the discussion

HARRY COOPER
Moderator

DECEMBER 1st

DEBATE

"Which Way American Foreign Policy? — Truman or Wallace"

Pro-Wallace—

PROF. HENRY PRATT FAIRCHILD

Eminent Sociologist and Economist. One of the nation's foremost authorities on Sociology.

Pro-Truman—

PROF. SIDNEY HOOK

Professor of Philosophy, New York University, Author of "Toward the Understanding of Karl Marx", "Education For Modern Man", etc.

DECEMBER 8th

LEON HENDERSON

Administrator of the Office of Price Administration under President Roosevelt. Chief Economist of the Research Institute of America.

Leon Henderson is one of the famous circle of the New Deal, and exerted a vital influence in the formation of those policies which changed the course of American history.

Admission: — (Tax Included)

Center Members — 40¢ Non-Members — 60¢

DECEMBER 22nd

DR. CARL HERMAN VOSS

Lecturer, Traveler and Writer

Subject:

"Fascism In the Guise of Religion"

Course of Lectures on
"MODERN LITERATURE"
Wednesday Evenings, December
3rd, 10th and 17th, 1947,
at 8:30 o'clock

CHARLES LEE

Literary Editor, Readers Scope Magazine; Contributing book-reviewer New York Times. Author of "Almanac of Reading", "Week-end at the Waldorf", etc.

December 3rd

"How to Enjoy Reading"

December 10th

"Current Best Sellers"
(Fiction and Non-Fiction)

December 17th

"The Ten Most Significant Books of the Year"

*Admission to the Course is
Free to All*

Admission to Forum Lectures (except when a special charge is made) is free to Center members. All others are charged 40¢ (incl. tax).

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIX

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No. 10

THE DISAPPOINTING RESULT OF U.J.A.

THE prospect of a Jewish State in the very near future has made many of us feel that the problem of the Jewish people has already been solved. The magic words "The Jewish State" are already serving as a soporific balm for the conscience of many Jews who, previously aroused by the tragedy of our people, made superhuman efforts to do all that was possible to bring help and assistance to our brethren who were stricken by the forces of hate and persecution. The turn towards the better in Jewish foreign relations, the hopes of a brighter future for our people, have made us forget the urgency of helping our co-religionists in Europe who are still living in the horrible present, facing a winter of cold, starvation and death. The spirit of optimism has deluded us into assuming that our dreams have already taken form and shape in the world of reality. As a result, many of the pledges of funds to the United Jewish Appeal have not been fulfilled by those who have been complacently lulled into believing that their charity is no longer required, nor will be missed by those in need. The amounts of cash received by the U.J.A. is terribly out of line with the \$170,000,000. quota which was set as the goal for the year. To date, more than one-half of the pledges are still outstanding.

Although world Jewry is grateful for the opportunity for self-help that the Jewish State will afford, even more money will be required to make the Jews in

Europe and Palestine self-supporting. Implementation of the UNSCOP report will no doubt run into hundreds of millions of dollars. The cost of future mass immigration into Eretz Israel will be small in comparison to the greater expenditure of preparing the land and the economy to

absorb the new citizens of the Jewish State.

American Jews, horrified by the prospect of death for the survivors of the Hitler extermination, responded warmly and almost unanimously to their cries for help. The prospects of a better life for our people must be met with the same response. This is no time to relax.

THE MACCABEES OF TODAY

THE battle to free the land of the Syrian invaders so heroically performed by the Maccabees, may be likened to the work of the Haganah in Palestine. The Jew has never extolled force nor resorted to power for power's sake. The purpose of the Maccabean rebellion was to cleanse the temple of God of the abominations of the invader. Similarly, the Haganah resorted to force only when the use of force would succor those of our brethren who were deprived of all chance of a normal existence.

When our Rabbis rewrote the history of the Maccabean revolution they made no mention of war, no mention of the battles fought; they made no mention even of the leader of the Jews, Judas Maccabeus. War and its frightful details were of no interest to the rabbis. What was important was religious values, for which the war was fought. The Haganah, like the Maccabees, have written a glorious chapter in the history of our people. They may render a greater service in the future if they are chosen to be the militia of the new State.

We hope the time will come when progress and justice will be realized not by Maccabean strength, not by Haganah might, nor by any show of force, but by

the spirit of justice, peace, good will and understanding—which is truly the Spirit of God. *Lo Be Chayil Velo Be Koach Kim*, "Not by strength, nor by might, but with my spirit, sayeth the Lord of Hosts."

—MANUEL SALTZMAN.

25 Years of Forum Lectures

WITH the lecture by the brilliant Max Lerner on November 17, the Center began its 26th year of weekly Forum lectures and discussions.

Organized in January, 1922, as a platform for the discussion of problems of general interest by leaders of thought, the Center Forum has continued uninterruptedly for a quarter of a century. We are justifiably proud of the high standards of the Forum, which has brought it a large measure of fame, and of the galaxy of great names it has brought before its audience.

To expand the Center's cultural program, the Forum Committee is inaugurating a series of Wednesday evening course lectures. These courses will alternate topics of a Jewish and general nature. We hope these events will match the popularity of the Monday evening lectures.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

HAVE YOU A JEWISH BOOK IN YOUR HOME?

THIS issue of the CENTER REVIEW appears in the midst of Jewish Book Month, which is being observed throughout America. It must strike us as strange that we Jews should be in need of a special annual period to arouse an interest in Jewish books. We were known for so many ages as the "People of the Book," a people whole-heartedly devoted to the book of books—the Bible—and to all books that gave us insight into the meaning and philosophy of the Jewish past, the Jewish faith, and Jewish life in general. No Jewish home of any worth would regard itself complete without Jewish books, and the more Jewish books and the more valuable these books were, the greater was the distinction of the home.

Alas, all this has changed. Jewish homes may still have books, but these are generally those that have won popular favor, that are listed by the various book clubs as their choice. Rarely does one find—even in the so-called better homes—books that have a vital message regarding Jewish life.

The Jewish Publication Society has functioned for almost two generations, and has produced a library of Jewish books (in English)—histories and philosophical works, novels, poetry, biographies, critical studies, essays, children's stories. And yet, how small, proportionately, is the number of Jews who are members of this Society. When one notes that the membership subscription is so small—\$5.00 for a choice of three books published annually, or \$10.00 for the complete six books issued every year—the disappointment becomes all the keener. What great works have appeared under this organization's imprint! Graetz's classic history, Israel Zangwill's most popular writings, Solomon Schechter's brilliant essays, Achad Ha-Am's momentous studies, and—foremost among all—the authorita-

tive translation of the Bible into English. These are but a few of the many books that one should be proud to possess and grace the home.

A new venture was recently started in New York, Schocken Books, founded by the bearer of that name, a former leader of German Jewry who enriched Jewish literature in pre-Hitler days. The firm has already produced a number of significant volumes, beautifully printed, dealing with varied phases of Jewish life. It has now begun the publication of a series to be known as the Schocken Library, small books of uniform appearance, selling at the nominal price of \$1.50. The titles already listed show how well chosen this

series will be. What a joy it should be for every Jew to own a library so essential to Jewish knowledge.

These are but samples of the many available worth-while books which could influence the thinking and the attitude of the American Jew, could he but be induced to read and to interest himself in them.

An active Jewish community is good, but not sufficient! We need also a thinking Jewish community. And it is through the encouragement of the production of good books that a thinking community can be developed.

An annual Jewish Book Month? We should have a Jewish Book Month twelve times a year, until the Jewish Book again becomes the treasured possession of every Jew, until our people earn again that unique distinction which was theirs for so long—the People of the Book!

Israel H. Benthal

Judge Levinthal Reports on DP Camp Schools

MORE than 10,000 Jewish children attend school in the DP camps of Germany, Judge Louis E. Levinthal, advisor on Jewish affairs to the U. S. Army in Europe, declared at a meeting of the United Jewish Educational and Cultural Organization in Paris.

Although he reported that some 800 teachers were employed within the camp educational system, Judge Levinthal declared that one of the greatest handicaps encountered in the system was a shortage of qualified instructors as well as an insufficient quantity of texts. He called on the organization to aid the DP educational program in these respects. The system is supported and staffed by instructors from the Joint Distribution Committee, the Jewish Agency and the Jewish Central Committee of Germany.

David Brill, chairman of the Vienna Jewish Community, reported that of the 8,000 Jews in Vienna only 300 were children of school age. He did not offer any statistics on the remaining 1,000 Jews residing outside of the capital. He said the children in Vienna were not re-

ceiving a regular education, chiefly because of lack of qualified instructors.

Norman Bentwich, former attorney general of Palestine, and vice-chairman of the Jewish Committee for Relief Abroad, outlined a program for American and British Jewish communities to aid in the reconstruction of teachers' seminaries, libraries and other cultural institutions in former occupied territory.

IN THE DECEMBER "REVIEW"

In Chicago there is a University that has no racial quota and practices no discrimination of any sort. Alfred Werner gives a dramatic account of the unique Roosevelt College.

Dr. Albert Mordell continues his fascinating story of the Jewish characters in Balzac's novel.

When an unwelcome Jewish family moves into a hostile non-Jewish neighborhood misery usually follows. How one right-thinking citizen met the situation is told in an unusual short story, "Cyprus by the Walk," by Sylvan Kartchner, one of the new writers the "Review" is happy to publish.

THE celebration of Thanksgiving was not uncommon in colonial times, and it was natural for the American Congress to adopt resolutions from time to time to request the President and the executives of the different states to issue Thanksgiving proclamations. After the adoption of the Federal Constitution, Congress requested Washington to issue such a proclamation and to request the governors of the various states to do likewise. Jefferson, however, was afraid that these proclamations would in time become sectarian and refused to follow the established precedents. He strongly emphasized that such a proclamation might eventually violate the privilege of separation of Church and State. Jefferson was right. The proclamations did assume a sectarian nature, and what is more, were directed against Jews.

The earliest proclamation of this type runs back to 1812, when Governor Henry Middleton, of South Carolina, set apart a day of thanksgiving, calling upon all Christian denominations to hold services in their respective churches. The Jews of South Carolina were completely ignored. The members of the congregation then sent a letter to the Governor in which they called his attention to the portion of the proclamation which he addressed solely to the Christian ministers. Their resentment was based upon the fact that, as a part of the community, the Governor had no justification in "passing over the Hebrew Congregation." In reply, Governor Middleton apologized, stating that it was an oversight. He expressed the hope that the Jews would "acquit him of an unintentional oversight," join the other denominations in offering a prayer of thanksgiving. The Jews of South Carolina accepted the explanation at its face value and held special services on the day set by the Governor.

In 1844, under the administration of Governor Hammond, of the same state, a similar incident occurred, but this time with more serious consequences. In that year Governor Hammond insisted that all the denominations assemble at their respective places of worship "to offer up their devotions to God, their creator, and his Son, Jesus Christ, the Redeemer of the World." With the incident of 1812 still fresh in the minds of many, letters of protest began to pour into the execu-

EARLY THANKSGIVING HOLIDAYS RULED OUT JEWS

By LEO SHPALL

tive offices of the Governor, who evidently chose to ignore them completely. The Charleston Jewish community called a general meeting at which they framed a letter of complaint. In this letter they voiced their protest against the language and the spirit of the proclamation. "Now it is scarcely necessary to remind one so profoundly skilled in logic, as well as ethics, as yourself," they wrote, "that to invite one to do that, which you know his conscience forbids."

The Jews, they claimed, had a right to thank God for the blessings bestowed upon them in this country. They further referred to the Constitution of South Carolina, which states that "the free exercise of religious profession and worship shall forever be allowed within this state to all mankind." They therefore felt that such an act by the Executive could not pass unnoticed. This letter, signed by a hundred prominent Jews, forced Governor Hammond to break his silence and clarify his position. But, if anything, it added more fuel to the controversy. In the reply, the Governor stated that at the time he wrote the proclamation, it did not occur to him that "there might be Israelites or atheists who denied the divinity of Christ." He further stated that he always thought it a settled matter that he lived in a Christian land and was "a temporary Magistrate of a Christian people . . . That in such a country and among such people I should be publicly called to account, reprimanded and required to make amends for acknowledging Jesus Christ as the Redeemer of the world, I would not have believed it possible, if it had not come to pass." He contended that those who did not choose to accept his invitation were at liberty to do so, and the Jews were free not to open their Synagogues. "But, if inheriting the same concern for Jesus Christ which instigated their ancestors to crucify him, they would have felt themselves degraded and disgraced in obeying my exhortation to worship their Creator, because I had also recommended the adora-

tion of His Son, the Redeemer, still I would not have hesitated to appoint for them, had it been requested, a special day of Thanksgiving according to their own creed. This, however, was not, I imagine, what the Israelites wanted. They wished to be included in the same invitation to public devotion with the Christians. And to make that invitation acceptable to them, I must strike out the cornerstone of the Christian creed and reduce the whole to the entire conformity with that of the Israelites. I must exhort a Christian people to worship after the manner of the Jews." The Governor's reply elicited criticism locally and nationally. The editor of the *Southern Patriot*, in an editorial, openly proclaimed that a gross injustice had been committed against the Jews. Rabbi Isaac Leiser, editor of the *Occident*, condemned the Governor's action. The Jews of South Carolina, he wrote, were always among the defenders of the State.

The entire situation was painful to the Jews of South Carolina. At a special meeting they discussed the issue and passed a resolution which was milder in tone than anyone had expected. They did it not to want to aggravate the situation. They declared that the remarks made by the Governor might have been in place where the Church and State were one, and they felt that it was beneath the dignity of the State, which was considered liberal, to have a document of that type filed in its annals. The State Government, like that of the United States, was a government of equal rights in religious privileges, as in all other things, and not a "government of tolerance, enabling rulers to give or to withhold."

The matter was closed in South Carolina, but we find similar proclamations in other states. In 1848, Governor Johnson, of Pennsylvania, also issued a similar proclamation. It elicited a vigorous pro-

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This is one of two articles by Dr. Morrell. The second, dealing largely with the women in Balzac's work, will be published next month.

IT IS rather singular that no special study ever has been made of the characters of Balzac's "Human Comedy" who have Jewish blood. An article once appeared in a French periodical that dealt with the cosmopolitan characters of Balzac's portraits, but only about two pages were devoted to the Jews. Much attention has been paid to portrayals of Jewish figures in English literature, to Shylock, Rebecca, Fagin and Daniel Deronda, but little to Elie Magus or Josepha Mirah. Since about a score or more Jews march across the pages of the "Human Comedy", this lacuna in critical studies of literary Jewish portraits is deplorable. Yet these fictional types have become, in some instances, part of the great imaginative population of French literature. The galaxy of Jews, real and assimilated, half Jews and converted, consists of bankers, writers, usurers, doctors, art collectors, actresses and singers. Baron Frederic de Nucingen, of whom Baron James Mayer de Rothschild is said to have been the original; Gobseck, the miser; Raoul Nathan, the banker; Coralie, and Esther van Gobseck, both of whom loved Lucien de Rubempré, are a few of the better known of Balzac's creations. One finds Jews in his chief masterpieces, in "Lost Illusions," "The Splendors and Miseries of Courtesans," "Cousin Pons" and "Cousin Bette," among the novels, and in tales like "The House of Nucingen" and "A Daughter of Eve." As is customary with Balzac, he introduces the same characters in various books, though he allows them to occupy prominent roles in only one or two stories.

A few words should be said about the situation of the Jews in France in the period during which Balzac lived, and about his own contact with them. Though he wrote in the third and fourth decades of the nineteenth century, during the reign of Louis-Phillipe, his books depict life not only during this time, but during the Restoration, when the Bourbon kings, Louis XVIII and his brother Charles X, reigned, successively from 1815 to the Revolution of 1830.

The First Survey of the Jewish Characters in the Great "Human Comedy"

THE JEWS IN BALZAC'S NOVELS

By ALBERT MORDELL

whom he did not really care except insofar as they might be of service to him, and he dedicated stories to the Baron and to the Baroness.

Balzac, however, knew very little of Jewish life and customs. His Jewish characters are described rather as Frenchmen than as Jews, for he introduced very few Jews who followed their religion. He portrayed, chiefly, assimilated Jews who never referred to their origin, and converts or the offspring of converts. Most of his Jewish types are like many of his French portraits, vicious and even criminals. He was most successful in his villains and harlots. He defended himself from the charge that he rarely drew virtuous people, by citing a list of his noble characters, among whom he mentioned Pauline Villenoix, the half-Jewish girl loved by his favorite character, Louis Lambert, whose beautiful love letters to her appear in the novel bearing his name. The fact that Balzac drew his own portrait in Louis Lambert, who was about to marry Pauline before he died, shows Balzac's attitude toward a Jewish girl of the virtuous type. With this exception no girl of Jewish blood drawn by him reflects real credit upon the Jews.

The period 1815 to 1848, between Waterloo and the Republic, was of significance for the Jews. They had already been emancipated by the French Revolution. In 1831 their religion was placed on an equal footing with both Christian religions, but it was not until 1846 that the last obstacle to their self-respect, the oath *More Judaico*, was abolished. In 1840 the Damascus affair occurred, when Isaac Adolphe Cremieux, the most prominent French Jew and Solomon Munk, the noted scholar, went as delegates to the East, and were successful in their mission. Baron Rothschild contributed money for the relief of persecuted Jews. During the reigns of the three above-mentioned French kings, Jews had made rapid progress. Notable Jews who were French natives or who lived in France included builders, bankers, lawyers, statesmen and musicians. Among leading Jews were the brothers Emile and Isaac Pereire, famous railroad magnates, Jacques Fromental Halévy, composer of the opera "La Juive," his brother Leon Halévy and Adolphe Dennery, dramatists, Giacomo Meyerbeer, the composer, Joseph Salvador, historian and theologian, Adolph Francke, editor Olinde Rodrigues, the Saint Simonian, and above all, Heinrich Heine. There was a ghetto in Paris, as well as the magnificent synagogue of the Ashkenazi Jews in the Rue Notre Dame de Nazareth.

What were Balzac's connection with the Jews? Having spent his childhood at his birthplace in Tours, where the Jews had been persecuted in the middle ages and been twice exiled, he must have known their history there. In Paris he visited the ghetto, which he mentions in one of his novels. Being an art collector, a writer, a buyer of books and in frequent need of money, he came in contact with art dealers, authors, publishers, usurers, bankers and other types. He was especially an admirer of Heine despite the fact that Heine told him to give up playwriting, and he dedicated a story to him, "Prince of Bohemia." He had entered the home of the Rothschilds, for

Now Balzac was not anti-Semitic, and he deplored prejudice against the Jews. One of his earliest novels, written at the age of twenty-three, was the "potboiler," "Clotilde de Lusignan ou le beau juif," published under a pseudonym. After he became famous he had it reprinted because of piracies, but it remained unacknowledged as his. He now called it "L'Israélite," giving the Jewish hero prominence in the title instead of the heroine. (This novel, like his other "pot-boilers," has never been translated into English.) Here Balzac gives his first impressions of the Jews, which were extremely favorable, and he shows himself an advocate of complete toleration, which

did not exist in the France of 1822. He was influenced by two English works: "The Merchant of Venice," and especially "Ivanhoe," which had appeared only a few years ago. His Naphtaly, a Venetian Jew, residing in France, is a male Rebecca, and like her is in love with a non-Jewish person.

"The unfortunate remnants of this eternal nation," says Balzac, speaking of the Jews, "who it was believed were crushed under the weight of divine anger, were thrust aside by all courts of justice and all religions; pity never regarded them; they were the pariahs of Europe. They had the world for their country, dishonor for a seal, injury and insult for nourishment, leprosy and general indignation for companions, torture for consolation. They had the courage to wrap themselves coldly in their misfortune and to cling to life."

Balzac goes on to say that they were compelled to resort to usury and to make themselves useful to their tyrant oppressors, and that usurious practices increased the hatred against them. They invented bills of exchange and were obliged to hide their wealth. Their return to France was permitted only because their money was wanted.

In a passage where Clothilde tells the hero that he is a Jew and hence she cannot marry him, Balzac puts into his mouth the following words, a la Shylock.

"Clothilde, are the Jews then not the eternal people, the unchangeable people before whom nations were crushed like fragile saplings? It has seen these pass like shadows. . . . If the Jews are virtuous will God separate them from the Christians? . . . What is the sign that distinguishes us from the rest of humanity? Are our faces bent down toward the ground? Can we not raise our complaints to God? Does not beauty affect us? Are our eyes closed? Does not the cry of despair move us?"

Balzac, however, was drawing from his knowledge of books, and his angelic Naphtaly is a paste-board type. Not till eight years later did he begin writing tales under his own name, in which he gave us vivid, pulsating portraits of Jews. Here he was influenced also by Scott, but he drew types more real and animated than the latter's Isaac of York.

Certainly Balzac gave thought to the Jews, though it does not seem he made much of an effort to study their history. Sometimes he dragged in a reference to Jews when the subject under discussion had little relation to them. For example, when speaking of the wily miserly winegrower, Felix Grandet, in "Eugene Grandet," he tells of a Jew who bested him in a business matter by a clever ruse. The Jew pretended to be partly deaf and unable to express himself, till Grandet not only found words for him, but used them as a cloak for the very arguments the Jew sought to invoke in order to press home his vantage. Balzac says the Jew taught Grandet how thus to wear out the patience of a rival in a commercial transaction.

Balzac, to some extent, admired the rascals he created and seldom moralized over them. Being himself in the pursuit of wealth by some easy means, he had in himself unconsciously the very traits that he was drawing as reprehensible. In fact, there was in the hidden recesses of his soul an affinity to the villains he portrayed. This, of course, does not mean Balzac was criminally inclined. He lingered over the vices of his villains, returned to them and retold them in different tales. Thus, the story of Baron Hulot's ruin by Josepha Mirah, the singer, a natural daughter of a Jewish banker, as told in "Cousin Pons" (1847), is a repetition of the story of Baron Nucingen's love for Esther van Gosbeck, published earlier.

How he was fascinated by his own Jewish creations may be seen in many instances. He entered even sympathetically into their own point of view, but at times sank into the merely anecdotal stage of relating their incredible villainies. The portraits often became veritably Rembrandtesque.

Balzac depicted a Jewish type in the first important novel he wrote, the unnamed owner of the antiquity shop described in "The Wild Ass's Skin." He lavished upon him all his powers of description. He said that the old man's beard gave him "the look of one of those Jewish types which serve artists as models for Moses," and that he seemed like "The Money Changer" of Gerard Dow come down from his frame. In a review Balzac himself wrote of this novel, he referred to the "Jewish second-hand dealer" as one of its features. It will be recalled

that the dealer gave the hero of the novel, Raphael de Valentin, a piece of shagreen skin which had the virtue of granting its owner every wish. But with every wish it grew smaller in size, and this shrinkage indicated a corresponding decrease in the owner's life span.

Lullaby to a Jewish Child on a Ship

By F. Marian Jerome

DO NOT look back again, my son,
Nor try to understand;
Now sinking in the rising waves
Is our long-promised land.

I doubt that you have ever heard
A more repeated strain,
And yet I find I must insist
That you not look again.

Oh, close your eyes, my little one,
And womb-like sleep will still
The rolling ship; your saddened heart
Will then escape more ill.

A thousand nights we've run away
From an omniscient foe,
And visions of your father dead
In reddened coals of Lwow.

You have not heard the lovelier sounds
The joy of bird-filled skies,
Of music, not of marching boots,
Of laughter, not of cries.

But though to Cyprus we must go,
I give to you my word,
You will not always have to see
The fenced-in human herd.

For those of us who still remain
No longer wait for death
At some oppressor's bloodied hand
Without a fight for breath.

Would but that you might never wake
In this most abject hold,
My son, until we once again
The golden shore behold!

The Jewish dealer, a centenarian, had himself lived a moral and intellectual life. He had a powerful will and was possessed of great insight. He had curbed his passions and practised sobriety. Truth and

virtue alone absorbed him. Strangely enough he soon changed his philosophy of life. He took an abandoned woman for a mistress and lavished his wealth upon her. Raphael, who felt that he had made a compact with Mephistopheles, saw the old man at the opera with his mistress. He chided him about this flight from his former philosophy of life and his adoption of one which he himself had held.

The old man replied:

"Ah, I am now as happy as a young man. I used to look at existence from a wrong standpoint. One hour of love has a whole life in it."

Needless to say, this is not the Jewish point of view.

Gobseck, the usurer, son of a Dutchman and a Jewess, is one of Balzac's most successful characterizations. He is in his late seventies when he appears in the tale that bears his name and he expounds his philosophy from the start. It smacks of the eighteenth century view of Helvetius that our conduct is ruled by self-interest. "The one thing that always remains," says Gobseck, "the one sure instinct that nature has implanted in us, is the instinct of self-preservation" . . . "Gold represents every form of human power" . . . "Gold is the spiritual basis of existing society." This materialistic view seems to have found a favorable recipient in the author himself. Balzac himself sought to attain the very powers Gobseck possessed, but through becoming a writer. He wanted to do with his pen what Napoleon had done with his sword, as he said, and he might have added, what Gobseck was able to do with his money. "I am rich enough," Gobseck continues, "to buy the consciences of those who control the action of ministers, from their office boys to their mistresses. Is that not power? I can possess the fairest women, receive their softest caresses; is not that pleasure? And is not your whole social economy summed up in terms of Power and Pleasure?"

Balzac is his own half-Jew, drawn from reality, no doubt, yet recreated by his own imagination. He too, as his letters show, sought power and pleasure. He secretly envied Gobseck who became the master of the bankers, Jewish and non-Jewish, who figure in the "Human Comedy."

Another villainous character over whom Balzac lingered with fondness was the art collector, Elie Magus, a full Jew. Balzac mentions him in a tale as early as 1830, but draws him at length in "Pierre Grassou (1839)." Magus sells paintings by the mediocre hero of the tale, Grassou, to the artist's own father-in-law, as works by the great masters.

The portrait of Magus, now seventy years old, appears more fully in "Cousin Pons." Balzac, in his love for art, bore a resemblance to him. Magus lived among and for his pictures "A Don Juan among fair works of art, a worshipper of the ideal," says Balzac, "Elie Magus had discovered joys that transcended the pleasures of the miser gloating over his gold—he lived in a seraglio of great paintings."

Balzac described him among his pictures and gives us a striking, verbal etching of the toothless, bald, bearded, shabbily dressed man. "A Jew surrounded by his millions will always be one of the finest spectacles which humanity can give," writes Balzac. He defends Magus's shabbiness thus: "The persecutions of the middle ages compelled them (the Jews) to wear rags, to snuffle and whine and groan over their poverty in self-defense, till the habits induced by the necessities of other times have come to be, as usual, instinctive, a racial defect." Magus, who owned Titians and Raphaels, lived in an old-fashioned mansion in Paris with his daughter Noemi, "a Jewess as beautiful as a Jewess can be when the Semitic type reappears in its purity and nobility in a daughter of Israel." Two Jewish woman-servants and a Jewish porter, Abramko, with the help of three dogs, took care of the mansion. The part Magus plays in bribing La Cibot, Cousin Pons' landlady, to steal some of his paintings when he was on his deathbed is not in keeping with the portrait. It is too villainous. He is a kite and gallows bird. There is a jarring note here. It is not the same Magus we meet in the earlier part of the novel, though he already had shown his wickedness in the tale of Pierre Grassou.

In "Cousin Pons" another person of Jewish blood figures, a rich banker, Frederic Brunner. His father was a Calvinist and his mother a rich converted Jewess. He had squandered her fortune after she

died, was persecuted by his stepmother and then inherited his father's fortune. He rejects in marriage a relative of Cousin Pons, Cecile Camusot de Marville, on the pretext that she was an only child and hence spoiled. This leads to a break in the relations of Pons and the Camusots, though she subsequently becomes Pons' heir. Brunner has some ideals. He says he would have married a poor girl, but he will not marry one of a family who became interested in Pons only when they found out that he was very rich.

Balzac liked to draw bankers and magnates. Many of them appear in his novels. His French bankers are as corrupt as his Jewish. His most successful Jewish banker is Frederic de Nucingen. The latter's rise to success and his practices are told in a tale called "The House of Nucingen." He is the son of a Jew converted by ambition. The account given of this shrewd and unscrupulous speculator was the first of the kind with which we have become familiar in novels like those of Zola and Dreiser. He profited by the Battle of Waterloo. He regards honesty as a mere question of appearance. He is inscrutable. One never sees what he is planning. He regards banking as a kind of statecraft; his manipulations show he was a genius. He ruins some and enriches others. He arises to renewed activities from a third bankruptcy.

In 1838 when Balzac published this business tale with no love motive in it, he included in the same volume the story of Nucingen's degrading love for the harlot called "la Torpille," i.e., Esther van Gobseck. He completed the story of the Baron's love for her, five years later, and incorporated it in his novel, "The Splendors and Miseries of Courtesans." The tale of his follies is not of a piece with that of his brilliant financial manipulations. He is so ridiculous, so crude, so stupid, Balzac displays contempt for him, mocking even his Polish-Jewish accent. Nucingen finally buys Esther and neglects his own wife, a daughter of Pere Goriot and the mistress of Eugene de Rastignac.

It was already whispered around Paris that Nucingen was James de Rothschild, and there were resemblances in their financial careers. As Rothschild remained friends with Balzac, it is apparent that he refused to recognize the portrait as his

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A Short Story of a Jew Who Did Not Look Semitic and Wanted to Escape

THE ENEMY

By SAMUEL SHEPLOW

I COULD see Miss Bradley was not convinced. But I didn't care.

She kept staring out the window, watching the others leave school.

"Well, Mark, if you're quite sure . . ." she said.

"Oh, quite," I told her. I was careful to keep my voice polite, agreeable.

"They need someone like you," she told me a little mechanically. She had said some of this before. "Someone who can read lines, take over meetings, and—" she broke off uncomfortably. I kept on smiling.

Then I said, "It's just that I've never been much of a 'joiner'. And I'm not really interested in dramatics." I said this in a final tone of voice to make it clear that I was a little tired of being "persuaded."

She turned to me, forcing herself to look right at me. I had the feeling that she was examining all my features, taking them apart, trying to add them up. I knew my face was blank and cool. It was always that way.

She said at last, "It was nice of you to come in, Mark."

"Not at all, Miss Bradley," I said, getting up.

"Say 'hello' to your mother for me," added the teacher.

I blinked. "My mother? Do you know her?"

It was Miss Bradley who smiled now. "Yes, Mark. I met her when you were playing the leading part in a show at the Temple Israel. She told me you wanted to be an actor. But I suppose you've—lost interest since then."

I could feel myself get cold, but the smile stayed on my face.

"Is that all, Miss Bradley?" I asked politely.

"Yes, Mark, that's all."

I excused myself and hurried away.

It was perfectly clear why they wanted me in the club. They were doing the Clifford Odets play, "Awake and Sing." They wanted me to play in it.

How could I? Didn't they know it was *wrong* for me? They knew as well as I did it would never—

They knew I looked like a Gentile.

I had known that ever since that Saturday morning I first started shaving. I was thirteen years old then, and I had never looked at myself in the mirror much. Except perhaps to comb my

hair. But that day I made a careful impersonal assessment of my features. The light brown hair, almost blond. The nose which was quite straight. The light blue eyes.

Mother called up the stairs that morning. "Mark, your grandpa and I are waiting."

I answered, "I don't want to go to *shul*."

"Mark!"

"I'm not going!"

"Mark, please, dear . . .", pleading.

I didn't answer. Then I heard Mother coming up the stairs. She came into the room without knocking, and she said angrily, "Mark, how can you do this? Your grandfather. . ."

"Grandpa is a very old man," I said, with meaning.

There was some more of this dialog, but I let it slide over me. I felt quite suddenly self-assured and confident. After a while, Mother gave up and they left without me. I learned that you could do whatever you wanted to do if you continued to smile and repeated your side of it over and over again.

I went back to the mirror and stared at myself again. I twisted around to get a look at my profile. It was quite straight. None of this horrid caricature stuff you see in cartoons.

Of course I knew I was a Jew. There was no point in denying it, and I never did. But did a person always have to be mentioning it? Really, it was absurd. It was ridiculous to carry it around like a chip on your shoulder. The way some of them did. "I'm Jewish" they would say—proudly. Proudly indeed. You might as well be proud of having blue eyes. Or a broken leg.

And I was right about grandpa. Six months later he died.

In high school I had lots of friends. Dinner invitations. And dances, too. It was a very pleasant thing to be *among those present*. And it was so simple a thing to manage. You learned to dance.

You learned how to say the right things. And people always asked you back.

Of course there was that uncomfortable thing at the Inter-Fraternity dance, but it didn't matter. Not really.

Everyone came to that dance. It was a civic affair, the sort of thing I despised, but I was a senior in high school then, and I had to go. Helen Walsh asked me, and she was giving that houseparty after graduation, and how would it look?

So I went.

Dr. Seligson was there, standing in a corner, watching the dance with Dr. Fenster and Father Beach Inter-Fraternity; inter-faith. The three men chatted, nodding to their parishioners among the dancers, laughing as they exchanged hasty repartees with the faculty.

I was crossing the room to find Helen when Dr. Seligson waved at me. I gave him a quick nod, and then I noticed that Helen was with him. They had been talking. I joined them a little awkwardly.

When I was saying goodnight to Helen later, she said with a bright smile—far too bright, "Dr. Seligson is your minister, isn't he?"

I felt myself stiffen a little, but I remembered to go on smiling. "Yes, he is. Rabbi. I've got quite a conscience about him. I practically never go to synagogue."

I hadn't lied to her, had I? She had been mistaken about me, but that wasn't my fault. I would have told her if it had come up.

The invitation to Helen's party in June didn't come. But everything worked out pretty well. I was in the army by then, anyway.

After basic training, they sent a lot of us to an army school for clerk training.

I remember one night in the barracks everyone was talking about the dogtags we had to wear. They were a nuisance. You were so constantly aware of them as they jingled together against the hair of your chest.

One of the men laughed at me. His name was Norris, and he was about forty, rather stocky and short. "I wish to hell I had hair on my chest, too," he said, pointing at me. "These damn things are cold"—he jingled the two metal tags together—"and look at that kid," pointing at me again, "he's got enough hair on his chest to make a rabbi's beard!"

Everyone laughed. I laughed, too. One could be agreeable, after all.

And I hadn't denied I was a Jew. No one had asked me, and I really didn't see any point in making an issue of it. Now, really, wouldn't it be ridiculous to.

In the PX a few days later, I saw Norris, drinking some beer. I was sitting at another table with Henry, but I was acutely aware of him. I tried to shake it off, but it didn't go. What was Norris doing? Saying? Was he getting drunk—on PX beer? I tried to keep my attention on Henry, but suddenly I heard Norris' voice quite plainly.

He was saying, "Hell, no, I got nothing against them."

I began to talk quite loudly to Henry, but I couldn't help hearing him all the same.

Norris continued, "It's just that they don't seem like white people to me."

I started to talk quite loudly then, not paying any attention to what I said, just talking. Henry began to stare at me, and with an effort I brought my voice down. As soon as I could suggest it, I got Henry out of there and we went to the post movie.

I didn't pay much attention to the picture. There was this thickness in my chest, and I couldn't understand why my heart should go on pounding quite so hard. I kept trying to catch my breath.

We got back to the barracks after "lights out," and I went inside. I undressed quickly, and went to brush my teeth.

Norris was standing in front of the mirror, picking at his face. His eyes were bloodshot, and he was obviously drunk.

Several men came in, and the conversation became general. Words got lost in the sounds of washing, but I knew I wasn't missing anything. Most of that conversation is pretty much the same. But I was surprised to find myself a little tense, as if I were waiting for a blow to fall.

Norris said suddenly, "Everywhere you go, you meet them. Everywhere. The place is lousy with them." The word *lousy* was accounted funny. "Lousy," repeated Norris, and everyone laughed.

I laughed, too.

I wasn't quite sure what the reference was, but since everyone was laughing, well, I couldn't not-laugh, could I?

Norris said, "But what the hell? They get all the soft jobs because they have an 'in.' To hell with them, I say. Right?"

Everyone said "Right!" to humor the drunk.

I said it, too, a moment after everyone else.

Several of them turned to look at me. They saw the same face everyone saw, the brown hair (almost blond), the blue eyes. They grinned at me. I returned the grin.

Then, slow, careful, and deliberate, I put my toothbrush back into the small bag, screwed the top of my toothpaste on, and walked with the utmost care down the dark aisle to my bed. There was no reason to run. But I wanted to run. But there was no reason to.

I couldn't get to sleep for almost an hour, and usually I slept very well.

I woke early and dressed and washed before reveille. Then I waited outside for roll call.

After roll call, I talked to the first sergeant. I talked politely, remembering to smile, and remembering to flatter, too. I got what I wanted. My barracks was changed.

I sighed with relief. So that was all right.

Until the following month at the post movie.

In the dark, I inadvertently chose a seat next to Norris. We nodded as we recognized each other, but instantly I wanted to move. How could I? Norris would be affronted. It was better to sit still. And, besides, Norris had nothing against me.

Hadn't we joked together? Laughed together? Everything was all right. People were ridiculous to imagine things. It was a good thing I *had* laughed with Norris. Otherwise I would have made an enemy of him, and an enemy was something everyone could do without, wasn't it? Yes, it was much better this way.

I found I had my eyes on Norris almost

constantly. When Norris whistled at a girl on the screen, I quickly whistled, too. When Norris laughed, I laughed equally loud. When Norris muttered, I leaned toward him attentively and listened to what he was saying.

Norris said at one point, "Look!" he pointed at someone on the screen. "How come that bastard's not in the army? Leave it to *them*."

Quite without meaning too, I said, "Yes—"

I settled back in my chair, but one ear was listening, listening, for Norris' laugh, his whistle, his muttered comments.

When we left the movie, I had an almost irresistible desire to run. But it was so silly. What was there to run from? Norris wasn't really a bad guy. Silly, maybe. Badly informed. It didn't mean a thing. Norris was—he was all right.

I had to force myself to walk with him to the PX.

Norris smiled and said, "How about a beer?"

I nodded eagerly, happy at the warm invitation. "Yes, that'll be swell." I hated beer.

We entered the PX together, Norris saying something about the film we had

Canadian Social Credit Leader Disclaims Anti-Semitism

PREMIER E. C. MANNING of Alberta, leader of the Social Credit Party in the province, has repudiated a report of his party's policy-making board which contained a number of slanderous references to Jews.

In a declaration of policy, following the board's publication of its report, Manning said: "We condemn, repudiate and completely disassociate ourselves and the Social Credit movement in Alberta from any statements or publications which are incompatible with the established British ideals of democratic freedom or which endorse or incite anti-Semitism or religious intolerance in any form."

just seen. He put his arm around me in a friendly way. We sat down together and ordered beer from the GI waiter.

When it came, I sipped at it slowly. It seemed very important to drink the beer,

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ON JUNE 28, 1825 a university student, fair-haired, blue-eyed, with a slightly Semitic nose,

quietly ate lunch with two Lutheran pastors in the town of Heiligenstadt, near Goettingen, in Northwestern Germany. The clergyman, noticing an emotional disturbance in the pale face of their guest, tactfully refrained from speaking to him. That unhappy and confused student, already known to connoisseurs as a lyrical poet, had just exchanged his non-committal name, "Harry", for a better-sounding three-fold moniker "Christian Johann Heinrich," which, like a magic key, was expected to open to Heine the treasure house of European civilization.

To gain this advantage, Heine simply had to submit to the ordeal of baptism, for the University of Goettingen did not confer degrees on Jews, and the young man who had been unable to make a living as a businessman, believed he needed the LL.D. degree in order to become self-supporting. Heine had not taken this step lightly or callously—it had been an act of despair: "If the law had permitted the stealing of silver spoons, I should have never become baptized," he wrote to a friend. "From my way of thinking you can see that baptism doesn't really matter much to me. . . . It only would make me dedicate myself all the more to the struggle for the rights of my Jewish brethren. . . ."

Puzzling, indeed, and full of contradictions were Heine's life and letters. As to his attitude to Jews, some felt deeply hurt by his frequent and unusually irreverent jokes about his own people as well as about Judaism; others have dug up those utterances of Heine that reveal a profound understanding of Jewish life and lore, and a strong attachment on his part to everything Jewish. Some of these defenders even go so far as to hail him as "*Dichter des Judentums*."

But Heine was neither a renegade nor a Marrano secretly worshipping the God of Israel; Heine's soul never fully belonged to any creed or belief, whether it be Judaism, Christianity, Saint-Simonism, or Socialism, just as neither Germany, where he had been born in 1797, nor France, where he spent the second half of his life, could claim his personality. Poets are often very complicated creatures; the layman is inclined to consider a poet basically

erratic, unstable, unreliable, without realizing that poets, being more sensitive than the ordinary human beings, are bound to be moved and influenced more strongly by the contradictions—those obvious, and those not so obvious—of the entire stream of life.

This was true of Heine, who was neither a sinner nor a saint, neither a hero nor a coward, but a gifted child of his era, the 19th century, the time of Jewish emancipation, mirroring all its miraculous progress as well as all its deplorable blunders. Heine's own mother, for instance, suffered terribly from Jewish self-hatred. Overriding her husband's serious misgivings, she took Harry out of the *cheder* and placed him in a school conducted by Franciscan monks. But despite his more Catholic than Judaic background, the young poet, studying in Berlin for a while, joined there the Verein fuer Kultur und Wissenschaft des Judentums, a Jewish cultural and scientific organization. It had been founded in 1819 by a few idealistic young Jews, among them "the admirable Zunz," as Heine fondly called the brilliant young rabbi who was to become one of the greatest of 19th century Jewish scholars. Heine was ardently interested in the renaissance of Jewish culture and letters. He volunteered to devote several hours a week to instruct impecunious Jewish boys in a school established by the Verein, and he contributed to its magazine of Jewish learning. The young writer dared, after a trip to Poland, to call the "backward" Polish Jews more admirable than his German coreligionists ("The Polish Jew is still preferable to the German Jew in all the glory of 'emancipation' and government bonds"), somehow feeling "these hapless, downtrodden, uncouth wretches would ultimately deliver his whole race," as his biographer, Lewis Browne, put it.

But it required a great deal of strength to remain a Jew in the Germany of the 1820's. The memory of pogroms was still fresh, and no road to success seemed

An Appraisal of the Poet on the 150th Anniversary of His Birth

HEINE AS A JEW

By ALFRED WERNER

close to any gifted Jew who wished to acquire what Heine called "the ticket of admission to European life," namely, the baptismal certificate.

Unfortunately, the majority of Jews Heine met did not necessarily remind him of Amos or Isaiah, Hillel or Maimonides. In the first decades of the 19th century, about three quarters of the Jews of Berlin callously embraced Christianity; ambitious Jewish fathers were willing to pay tens of thousands of marks for a Christian son-in-law, especially if he belonged to the aristocracy. Those who did not change their religion at least tried to render it as palatable and modernistic as possible by Christianizing Judaism. ("They make themselves a *tallis* from the wool of God's lamb, a jacket from the feathers of the dove, and underpants from Christian love," the enraged Heine wrote. "Then they go bankrupt and their scions call themselves God, Christ & Co.") Many Jews had become wealthy, but few were interested in anything but making more money. Because of the indifference of Berlin's Jews, the Verein, lacking funds, was forced to close. At its last meeting the jurist, Eduard Gans, president of the Society, bitterly complained about the absence of understanding and solidarity in Jewish life. "The only link which unites the Jews," he declared, "is that of fear; the only higher interest for which they are willing to part with some portion of their worldly goods is that of charity."

Unable to secure a position, Gans submitted to baptism, and he subsequently became professor of law at Berlin University. Heine was furious at Gans' "treachery," saying that it was "the time-honored duty of a captain to be the last to quit the sinking ship," whereas Gans had been "the first to save his skin." He sent him a satirical poem, ending with the lines: "*Gestern noch ein Held gewesen,*

ist man heute schon on ein Schurke" ("A hero only yesterday, but today a scoundrel"). Alas, Heine, unlike his idol, Rabbi Zunz, was not made of the stuff of heroes, either. "We do not have the courage today to wear the traditional beard, to fast, to protest, and suffer for the right to protest," he wrote from Goettingen University. "I, too, lack the courage to let my beard grow and risk the taunts of the children crying 'Hep! Hep!' or 'Dirty Jew!' after me."

But Heine's apostasy was not solely caused by economic insecurity or by fear. Undoubtedly he was upset by the collapse of the Gesellschaft, which, in any case, had not accomplished much during its short existence while its members desperately strove to revive what he, Heine, came to consider a long-lost cause. They merely succeeded in "digging up the bones of dead martyrs." Heine disliked baptized Jews, but contemporary Judaism, shallow and diluted as it was, had no solace to offer to him. That is why he began to consider Judaism a "misfortune," like sickness and poverty, a "family evil" handed down from generation to generation. At the same time, how wonderful, how awe-inspiring were the Gothic cathedrals in Germany! How exciting was German culture, which, at the time of Heine's conversion, could boast among living personalities such outstanding men as Goethe, Beethoven, and Hegel! "I know only too well that the German atmosphere is for me what water is to a fish," he wrote to a friend. "At bottom I love everything German more than anything else in the world."

The sincerity of these sentiments must not be questioned, although Heine very frequently said nasty things about Germany and the Germans, especially when he felt rejected. Heine wrote poems as Germanic as anything that has ever been written between the Rhine and the Vistula, such as "The Lorelei" (the Nazis, unable to suppress it, printed the poem, but declared that the author was unknown); more significantly, the Jew Heine wrote the most Catholic poems of the German language. "Die Wallfahrt zu Kevlaar" is related through its topic to the Jew Werfel's "Song of Bernadette." But Heine also wrote a moving story about the tribulations of medieval Jews in "The Rabbi of Bacherach" (recently

re-issued in English by Schocken, New York), and a cycle of stirring poems, "Hebrew Melodies." How can we hope to reconcile or, at least, understand these apparent inconsistencies in Heine's character and work?

The answer is not difficult. Heine was a poet, not a philosopher, and he hated the rigidity of all systems, all organized philosophy, as he meditated on the kaleidoscopic picture of the human soul, with its contradictions and complications. He was no moralist—he wanted to achieve happiness, for himself as well as for mankind, through the unlimited gratification of the senses. He loved women, and the serene beauty of Gothic Cathedrals, and the naive charm of German folk songs, and the magic virtuosity of a Paganini. In Paris where, according to a visitor from Austria, Heine looked "like the joy of living and, with his broad neck, like the energy of living," the poet mistakenly identified all the glory of life with paganism, and all of life's drabness with Judaism. But then he fell ill, and for eight years, until his death in 1856, he was confined to bed, his legs having become paralyzed and his entire body contracted. Plagued by "guilt feelings," as a psychoanalyst would say, Heine switched from one extreme to the other. To everybody who wished to hear it, Heine said: "I was baptized but not converted."

In his writings he extolled, time and again, "that holy book," the Old Testament, which he had not touched for years, confessing with a solemnity puzzling to the reader accustomed to Heine's ironic style: "I never used to care much for Moses, probably because the Greek spirit predominated in me. I couldn't forgive the law-giver of the Jews his hatred of idols and plastic representation. I did not realize that Moses was himself a great artist and possessed the true artistic spirit despite his attacks on art. Only, his artistic spirit—like that of his Egyptian compatriots—was directed toward the colossal and indestructible. Yet instead of erecting structures of brick and granite, Moses wanted to build human pyramids and obelisks. He took a poor tribe of shepherds and made them over into a nation able to survive the centuries, a great, eternal, holy nation, God's own nation, which could serve as exemplar for the rest of mankind; he cre-

ated Israel. . . . I have shown a lack of reverence toward both the creator and his creation, the Jews. Again I have my Greek disposition to blame, which bridled at Jewish mysticism. My preference for Greece has since declined. I see now that the Greeks were merely handsome youths, while the Jews were, and still are, grown men, mighty, indomitable men, despite eighteen centuries of persecution and misery. I have learned to rate them at their true value. If it weren't a crazy contradiction for a fighter in the cause of revolution and democratic principles, this writer might well be proud that his ancestors were members of the house of Israel, that he is a descendant of those martyrs who have given to the world a god and a new morality and who fought and suffered on all battlefields of the mind."

These stirring words are a credit to Heine, even though they reveal that the poet was not entirely aware of the universality of Judaism, which is far less opposed to the "Greek spirit" than Heine thought. The description in Exodus of the artist as a God-inspired being is proof of the high esteem in which the artist was held by the Israelites. As a people, neither the ancient Hebrews nor the children of the ghetto nor the modern Jews have ever been immune to beauty. It is significant that to this very day the pious Jew is supposed to recite certain benedictions on seeing various objects of beauty, thus thanking God for having created them for men to enjoy. Nor was Heine right by implying that Judaism was a philosophy of asceticism. According to Judaism, the world is good, and the very forces which apparently work for evil will finally result in good; the desires of the flesh are not sinful *per se*, they merely must not reach the point of excess. A trenchant legend tells us that the exiles who returned from Babylon were so holy that they were granted the privilege of annihilating the power of the greatest temptation of Israel—sexual passion. But to their great dismay they discovered that no children were born, and not even hens would lay eggs—and the holy men decided that passions are necessary and good.

While Heine's conception of Judaism was somewhat narrow, one should not think that the poet eventually became a

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NEW BOOKS

THE STATE OF JEWISH EDUCATION IN THE U.S.A.

EDUCATION has always occupied a central place in Jewish life. According to the sages, it was only because of *tinokot d've rabban*, or school-children, that the world continued to exist. Some rabbis even ascribed the fall of Jerusalem to the fact that the *tinokot d've rabban* were unable to continue their studies.

Surely, a vital Jewish life in America cannot exist without Jewish education. The Teachers Institute of the Jewish Theological Seminary in America, which has played a major role in strengthening American Jewish education, marks its 35th anniversary by the publication in Hebrew of a collection of essays on Hebrew education. Louis Finkelstein, Mordecai M. Kaplan, Abraham S. Halkin, Alexander M. Dushkin, Reuben Wallenrod, Moshe Davis and others have contributed thought-provoking articles making this a notable volume.

In the opening essay, "The Purpose of Jewish Education in America," Dr. Mordecai M. Kaplan analyzes the challenge to Jewish education presented by the prevailing non-Jewish environment. Because of the menace of assimilation, he states, many Jewish educators have despaired of any worthwhile Jewish life outside of Palestine. This point of view, sometimes termed *Sbelilat Ha-Galut*, or "Negation of the Diaspora," is criticized by Dr. Kaplan as unduly pessimistic. True democracy does not demand a monotonous sameness and uniformity, but rather encourages cultural differences. Thus, Judaism as a religious civilization, is assured of an opportunity to grow and flourish within the general framework of democratic society.

Dr. Kaplan finds a lag between modern thought and our educational practice, particularly in relation to the Bible. Many young people, he finds, are disturbed by the conflict between Bible and science. He believes that the Hebrew school should frankly teach that some parts of the Bible are history and other parts Agada or legend. Dr. Kaplan expands this point of view in a penetrating essay on the

"FOUNDATIONS OF JEWISH EDUCATION IN AMERICA." Edited by Zevi Scharfstein, Teachers Institute of the Jewish Theological Seminary.

Reviewed by
MORDECAI H. LEWITTES

teaching of Bible in which he points out that the method of interpreting the Bible which prevailed in each generation was closely linked to the inner needs of the Jewish people. The method of Derash, for example, sought to find Biblical support for immortality at a time when this doctrine became an important phase of the Jew's search for salvation. Today our approach must be a historical-nationalistic one. The student must be taught that the Bible represents a historic growth over many centuries.

The Bible, with its emphasis on Eretz Yisrael and on the ideals of justice, brotherhood and peace, is a powerful weapon in our struggle against assimilation and against materialism.

Hillel Bavli, the poet, gives eloquent expression to the conviction shared by many of the contributors to this volume, that Hebrew education in America, must of necessity, be Palestine-centered. Only if Eretz Yisrael is the dynamic motivating force in our schools can we really hope for a creative, revitalized Hebrew education in America.

It is somewhat surprising that there is no discussion in the book of the place of the synagogue in Hebrew education. Rabbi Simon Greenberg, however, contributes a forthright appraisal of the role of the Conservative Rabbi. He pays tribute to the work done on behalf of adult and elementary education by the Rabbi. But most Rabbis, he feels, have neither the training nor the time to serve as active administrators or supervisors of the school. In the opinion of this reviewer, the absence of adequate and continuous administration and supervision has been one of the chief reasons for the failure of the average Hebrew school.

Professor Scharfstein, editor of the book, stresses the importance of the Hebrew language. The rebirth of Hebrew as a spoken language has gone hand in hand with the rebirth of the Hebrew nation. The Bible, significantly enough, uses the word "tongue" as synonymous with "nation." The Rabbis, in a famous midrash, affirm that one of the reasons for the redemption from slavery in Egypt was the devotion with which the children of Israel had clung to their national language. Dr. Scharfstein believes that only where Hebrew is the sole language of instruction can our schools be effective. A goal of maximum Hebrew education can be achieved he states, if we construct Hebrew kindergartens, Hebrew primary schools on the pattern of the Beth Halyeled, and Hebrew all-day schools. Perhaps we will attract but 5% of our children? Very well, replies Professor Scharfstein, let us work with these 5% for they represent the real future of our people.

That the Conservative movement now encourages the growth of all-day schools is indicative of a new and wholesome trend. One may very well question, however, that point of view which despairs at the very outset of reaching 95% of our children. Dr. Leo Honor, who describes the work of our Bureaus of Jewish Education points the way to a more realistic program. Dr. Honor aptly states that one of the chief tasks of the Bureau of Jewish Education is to create a feeling of dissatisfaction with the present inadequacies of Jewish education. The time has come for a radical change. Sunday school training is not enough, Bar-Mitzvah training is not enough. Regular schooling over a period of at least six years, higher standards, better-paid and better-trained teachers, encouragement of high school classes, improved texts, a revitalized Jewish home, organized and more generous support on the part of the community, experimentation and research—these are minimum essentials for raising the level of Hebrew education. It is a long uphill struggle—a struggle in which

[Continued on page 21]

NEWS OF THE MONTH

CREATING THE JEWISH STATE

ATEN-POINT plan which bridges the gap between the American and Soviet proposals for implementation of Palestine partition was agreed on in the four-nation working group. The plan, which was based chiefly on Russian modifications of a Canadian compromise proposal, was hailed by other delegations and by leaders of the Jewish Agency as paving the way for approval of a Jewish state at the current session of the U. N. General Assembly. It provides for the following steps:

1. The mandate for Palestine shall terminate by May 1, 1948 and the armored forces of the Mandatory power shall be withdrawn by that date.

2. The independent Arab and Jewish states shall come into existence in Palestine July 1, 1948, or at such earlier date subsequent to May 1 as the United Nations commission, referred to below, recommends and the Security Council approves as desirable and practicable.

3. A commission shall be appointed by the General Assembly of three to five members representing small powers. (These powers are to be chosen among those favoring the partition plan.)

4. The functions of the commission shall be to implement the measures recommended by the General Assembly as follows: (Details to be decided later, taking into consideration the recommendation of the UNSCOP report, the Soviet proposals of November 3, and any other proposal that may be submitted during discussion.)

5. The commission shall assist the Mandatory in the performance of its functions up to the termination of the Mandate.

6. The commission shall be responsible for the administration of Palestine in the period, if any, between the termination of the Mandate and the establishment of the two independent states.

7. The commission shall act under the authority and guidance of the Security Council.

8. The commission shall be guided in its activities by the recommendations of

the General Assembly, and by such specific instructions within the purview of recommendations of the General Assembly as the Security Council may consider necessary to issue.

9. The commission shall render periodic monthly progress reports or more frequently, if desirable, to the Security

Council. (Further clarification of the last two points may be made by the working group.)

10. During the period between adoption by the General Assembly of the resolution on Palestine and the termination of the Mandate, the Mandatory Power shall be requested by the General Assembly to continue to be responsible for the maintenance of law and order and the conduct of essential public services in Palestine.

☆

U. S. delegate Herschel V. Johnson, replying to questions by the British delegate,

LATE NEWS

FORMULATION of the terms of reference of the implementation commission which the United Nations would send to Palestine to supervise partition was begun by the four-nation working group.

The American delegation submitted a "working paper" as a basis for the terms of reference. The American document embodied the UNSCOP recommendations as well as the points agreed on. Recommendations presented would, if approved, transfer to the Jewish state a total of 600,000 dunams (150,000 acres) of land from the Arab area and 150,000 dunams of Jewish land to the Arab state.

The gain of 450,000 dunams for the Jewish state would include about 200,000 dunams of wasteland. If the city of Jaffa is also transferred to the Arab state then the Arab population in the Jewish state would be reduced by 80,000. The recommendations agreed upon so far by the working group provide:

1. In the northern area of Palestine the Jews are to get an additional 47,000 dunams in the Suhel section where only 600 Arabs reside. This modification was recommended by the working group in order to enable the Jewish state to establish reservoirs for irrigation purposes.

2. The Jewish state is to get an additional 48,000 dunams, including 35,000 in the Gilboa Mountain range and 13,000 between the mountains and the Jordan River. No Arabs reside on this land, which is completely uncultivated. It was included in the Jewish state for reasons

of defense, since it commands the Valley of Jezreel.

3. One of the UNSCOP-recommended boundary points is to be moved further west with Jews and Arabs in this area exchanging similar amounts of land. This was asked by the Jewish Agency for strategic reasons. A similar change was recommended for one of the southern boundary, moving it northward for irrigation reasons.

4. The Jewish area in the Haifa Bay district is to be extended to include an additional 43 dunams.

5. The Jews are likely to get a greater area along the Dead Sea, involving some 225,000 dunams of unpopulated land which is important for the Palestine Potash Company.

6. An exchange of land between Jews and Arabs in the areas north and south of the Negev is also suggested. The Jews would get 110,000 dunams in exchange for 135,000.

The working group also adopted a Jewish suggestion that some 21,000 dunams assigned by UNSCOP to the Jewish state be turned over to the Arabs in order to shorten the frontier at that point. There are about 6,000 Arabs and no Jews in the area in question.

As for the Jaffa question, the group recommends that the city be designated an Arab enclave within the Jewish state area. However, the Jews are demanding that the Lydda airport and Sarafand, at present the site of the largest military camp in the country be turned over to them.

said that it was obvious that withdrawal of British troops must be "by degrees," since large numbers of troops cannot be removed from Palestine in one day. There should be enough troops left to maintain order until May 1, after which date the remainder should be removed as soon as possible, he said, adding that he foresaw no difficulty in doing this.

Soviet delegate Semyon Tsarapkin, who also answered this point, said that the agreement visualizes the gradual evacuation of troops but that on May 1 none should remain. If it becomes necessary for some soldiers to continue their stay beyond that date, the matter must be decided by an agreement between the Mandatory and the U. N. commission, he added. He said that he expects no trouble in Palestine after May 1 because by that time the armed militias of the two states would be functioning and the two governments would be prepared to take over their administrative functions.

In response to another British question, Guatemalan delegate Jorge Garcia-Granados said that, for example, the armed militia, suggested in the tenth point of the Soviet proposal, could render assistance to the Mandatory in maintaining peace and security. The U. N. commission, Granados said, may also assist the Mandatory in the administration of public services.

☆

After expressing admiration for the results achieved by the working group, Moshe Shertok, Jewish Agency political chief, asked the following questions: 1. When will the U. N. commission arrive in Palestine and begin its work? 2 Will the UNSCOP recommendations for abolition of land purchase restrictions be carried out by the commission or the Mandatory? 3. Will the training and equipment of the armed militias be carried out by the commission alone or with the assistance of the Mandatory?

Tsarapkin replied to Shertok, declaring that the commission will leave for Palestine as soon as it is appointed by the Assembly, that the figure of 6,000 immigrants admitted to the Jewish state area monthly and abolition of the land restrictions will stand as recommended by UNSCOP, and that the commission alone will be responsible for raising, arming and equipping the militias.

The Canadian delegate said that the UNSCOP recommendations, particularly as they refer to immigration, need modification. Johnson assured the Jewish Agency that all questions of Jewish interest raised in the UNSCOP report would be handled in their proper perspective. Finally, he stressed that the American delegation is extremely interested in establishing the relations between the commission and the Security Council and in clarifying the commission's terms of reference so as to prevent any confusion as to its freedom of action.

(At this writing it is thought that Britain will object to keeping order in Palestine during the interim period alone, and that this may delay carrying out the above plan.)

Clandestine sailings of Jewish refugees

for Palestine will be confined to southeast European and Italian ports before long and no sailings will take place from the French coast, well-informed circles reported.

This decision was taken after organizers of the visaless sailings had learned that British Foreign Secretary Ernest Bevin had asked the French Foreign Office to take energetic measures to prevent a repetition of the "Exodus" affair. According to reliable information, the French authorities seem to have changed their previous policy and are taking stern measures to prevent Palestine sailings.

☆

The United States has a great moral obligation to aid in the resettlement of displaced persons in safe parts of the

[Continued on page 20]

NEWS FROM PALESTINE

ALARMED by the mounting clashes between the Haganah and the Irgun, community leaders in Palestine, have established a committee charged with seeking the source of the present flare-up and with enforcing discipline and peace.

The Committee consists of representatives of all parties, neutral and prominent individuals. As a result of its preliminary deliberations, hope was expressed that a *modus vivendi* could be worked out which would halt the clashes.

Meanwhile, it was disclosed that mobilization of youths between the ages of 18 and 25 has already started. They will be sent to guard isolated settlements near the Syrian and Lebanese frontiers and in the Negev.

☆

A conference of right-wing political groupings at Ramath Gan under the leadership of Mayor Israel Rokach and other conservative leaders adopted resolutions demanding that conservative elements be given a role in the framework being set up in preparation for statehood. The resolution was passed over the opposition of extremist elements, which demanded the conference proclaim non-cooperation with the Yishuv until the right-wingers were given adequate representation.

Meir Yaari, a leader of the left-wing Hashomer Hatzair, which has been a firm foe of partition, told a conference of the party that "since friends of the Jews are

sitting on the partition sub-committee (of the U. N. Ad Hoc Committee) and enemies on the Arab sub-committee, it would be illogical and unwise to oppose our friends and support our enemies." He added, however, that "when the Jewish state is established, we will strive for closest cooperation with the Arab state until a bi-national state is created."

☆

Informed quarters state that many British troops have already left Palestine and that only about 50,000, which would be half of the number stationed here in the last few years, remain. No confirmation of the report could be obtained from official quarters. However, it was announced that Citrus House, which has been the Tel Aviv headquarters of the British military forces, has been evacuated and returned to its owners.

☆

Henry Wallace is reported to have conferred with Monahem Beigin, Irgun leader. Later in the day he was received at the Tel Aviv municipality and visited the Weizmann and Sieff Institutes. During a visit to Jewish settlements, he ploughed a field in Afikim.

A shipment of 60,000 crates of grapefruit, the first to be sent to England this fall, left Haifa this week. Estimates of the size of the crop which will be exported to England this season range up to 10,000,000 cases of oranges and grapefruits.

NEWS OF THE CENTER

Rabbi Lewittes to Preach this Friday Night on Interesting Topic

THIS Friday night, November 21st, at our late services Rabbi Mordecai H. Lewittes who is our assistant rabbi of the Hebrew and Religious Schools, will preach on the subject "Blessed Is the Match"—A Story of Jewish Resistance. The theme is based on the recently published book by Miss Marie Syrkin which deals with one of the most fascinating and dramatic stories in modern life. In view of what is taking place today in the rebirth of Eretz Israel, this lecture should be most interesting.

Cantor Sauler will render a vocal selection and lead in the congregational singing. All members and their friends are cordially invited to attend.

Advance Notice

NEXT Friday evening, November 28th, at our late services Rabbi Levinthal will speak on the subject "The Gift of Democracy—Our Greatest Cause for Thanksgiving."

Board of Trustees Meeting November 24th

THE next meeting of the Board of Trustees will be held on Monday evening, November 24th, at 8:30 o'clock. Members of the Board are urged to attend on time.

Junior Congregation

OUR Junior Congregation which conducts its own services every Sabbath morning has been having a very successful season. Parents are urged to have their boys and girls attend these services regularly and participate in its activities.

Young Folks League Notes

THE Young Folks League is sponsoring a dance for Tuesday evening, November 25th, for the benefit of the Damon Runyon Cancer Fund. Donation is \$1.50—Admission is \$.50 including tax. Limited to members showing their membership cards only.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of books for our library from Miss Laura Viders, Mr. J. Jacobson and Miss Gladys Levy.

Hebrew School to Honor Post-Bar Mitzvah Students

PLANS are being made for a special ceremony in honor of our Post-Bar-Mitzvah students to be held at the last Friday night service of the season. To be eligible, students must have completed two years of study after their Bar-Mitzvah in any one of our Hebrew School departments, such as the Marshaliah Hebrew High School, the Post-Graduate Hebrew Class or the Post Bar-Mitzvah Class.

The Hebrew and Sunday Schools celebrated Jewish Book Month in conjunction with the library of the Brooklyn Jewish Center by means of an essay contest. Essays were based on biographies, novels and history books of Jewish interest. The names of the winners will be announced in the near future.

The Hebrew School classes elected the following students as officers of the G. O.: Tobia Brown, class 6, President; Herbert Kasnetz, class 5, Vice-President; Helen Aronow, class 6, Secretary; Bernard Brooks, class 4, Treasurer.

A Thanksgiving program is being presented on Sunday, November 23, 1947, by Grade VII of the Sunday School under the direction of Mr. Seymour Wadler. The playlet emphasizes the similarity between Thanksgiving and Succoth, both harvest festivals when we give thanks to God for the bounties of nature.

A special service, led by the students of classes 5 and 6, was held at the Sunday morning assembly on November 16. The Chazanim were prepared by Mr. Julius Grossman. Readers were prepared by Mr. Shpall and Mr. Edelhait.

The Parent-Teachers Association held an impressive Installation Ceremony on Thursday, November 13, 1947. The following officers were installed by Rabbi Mordecai H. Lewittes and Mrs. I. Wiener, Honorary President; President, Mrs. Sarah Kushner; Vice-President, Mrs. Bess Altman; Recording Secretary, Mrs. George Spinrad; Corresponding Secretary, Mrs. Rae Bressman; Financial Secretary, Mrs. Fannie Buchman.

Rabbi Manuel Saltzman delivered the invocation. Dr. Israel H. Levinthal, Mrs. M. Bernhardt, President of the Sisterhood, and Mr. Frank Schaeffer, chairman of the Hebrew Education Committee, greeted the parents. Mrs. Fannie Buchman, former president, was presented with a gift in honor of the notable services to the P.T.A. Mr. K. Karl Klein, Honorary President, cut the birthday cake in honor of the 18th birthday of the organization.

Cantor William Sauler rendered several musical selections. He was accompanied by Mr. Julius Grossman.

Congratulations

HEARTIEST congratulations and best wishes are extended to the following:

Mr. and Mrs. Alex Bernstein of 1503 President Street on the marriage of their grandson, Paul Jay Spiewak, to Miss Edith Joan Kirsch on November 2nd.

Mr. Jacob Harmatz of 251 Montgomery Street, who announces the marriage of his son, Theodore, to Miss Saralee Goodman of Philadelphia on November 23rd.

Mrs. L. Zankel of 1505 President Street on the occasion of the marriage of her daughter, Hilda Marcia, to Mr. Norman Lieberman at the Center, November 23rd.

Inta-League News

THE Inta-League Girls and Boys Clubs under the leadership of Irvin I. Rubin have gotten off to a very successful season. Their meetings have included general discussions on "Are Customs and Ceremonies Necessary in Jewish Life"; the Balfour Day program was a most interesting and inspiring event; Palestinian songs and dances are held at every meeting. Very interesting and fine programs are being scheduled for the future meetings of these clubs and sons and daughters of members of high school age are cordially invited to join.

Junior Club Program

THE Junior Clubs are now busily preparing their Chanukah program which will be held in the Beth Hamedrash on Saturday evening, December 13th. The program will feature two original Chanukah skits prepared by the Tzofim and the Candle-Lites. The candle-lighting ceremony will be done by the Maccabees and the Chanukah dances will be given by the Vivalets. Mr. Julius Grossman, Musical Advisor, will lead in the Chanukah Festival songs.

The meeting of the Junior Clubs scheduled for Saturday evening, November 29th, will be devoted to the theme of "Jewish Book Month." Book Reviews and Jewish Book Quizzes will form the main content of the evening's session. A Jewish Book Month poster campaign will be held. Club members who will submit the best posters or book covers will be presented with books as prizes. Hebrew dancing, Palestinian quizzes, discussions of "Cross Fire," freedom to worship God, Jews in the American Sports World made up the content of other club meetings. The following are the officers of the Junior Clubs: *Vivalets*: Doris Rabbiner, President — Patty Hellman, Treasurer; *Candle-Lites*: Ilene Altman, President — Betsy Chesoble, Vice President — Nina Ballas, Secretary — Tizrah Gordon, Treasurer; *Sbomrim*: Stanley Strauss, President — James Lewisohn, Vice President — Sgt. at Arms — Arthur Singer; *Maccabees*: Monroe Levine, President — Lester Mantell, Vice President; *Tzofim*: Roy Hammerman, President — Jonah Atlas, Vice President — Alan Herman, Secretary — Jerry Kirschner, Treasurer.

Sabbath Services

FRIDAY evening services at 4:30.

Kindling of candles at 4:15.

Sabbath services, Parsha "Vayeze"—Genesis 28.10-32.3: Prophets — Hosea 11.7-12.12, will commence at 8:45 a.m. Mincha services, Saturday at 4:30.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Rabbi George Abelson will continue his lectures in Yiddish this Saturday afternoon at 3:30 p.m.

Daily Services

MORNING services at 8:00 o'clock.

Mincha services at 4:30 p.m.

NEW BOOKS IN THE CENTER LIBRARY

THE following books have been added to our library and are now in circulation:

"The Heretics"—Humphrey Slater
 "Speaking Frankly"—Mark Aldanow
 "The Portable Russian Reader"
 "The Reprieve"—Jean Paul Sartre
 "The Axe of Wandsek"—Arnold Zweig
 "East Side West Side"—Marcia Davenport
 "Fabric of My Life"—Hannah G. Solomon
 "The Portable Chekov"
 "American Overture"—Abram V. Goodman
 "The Walls Came Tumbling Down"—Mary White Ovington
 "My Caravan of Years"—I. F. Stone
 "Chronicle of an American Crusader"—Samuel S. Mayerberg
 "A Short History of Zionism"—S. H. Sankowsky
 "The Rise of the Jew in the Western World"—Ivriah Zevi Engelman
 "What is Conservative Judaism"—Theodore Friedman
 Palestine's Economic Future—J. B. Hobman

Personal

ROBERT S. WEDEEN, son of Mr. and Mrs. George Wedeen of 1307 Carroll Street, has been graduated from Amherst College, Magna Cum Laude, and has been elected to the membership in the Massachusetts Beta Chapter of Phi Beta Kappa. Robert was also awarded the Frank Fowler Dow prize for being chosen the most promising undergraduate student in laboratory science. He is now a student at the Rochester Medical School.

Junior League News

THE meeting of the Junior League scheduled for Thursday evening, November 27th, will be in the form of a Thanksgiving Social. All members are urged to hold that date open and attend.

Thanksgiving Day Gym Schedule

ON Thursday, November 27th (Thanksgiving Day), the Gym and Baths Department will be open for men from 10 a.m. to 2 p.m. and for boys from 2 to 4 p.m.

The Mountain Lion (Juvenile)—Jean Stafford
 Web of Lucifer—Maurice Samuel
 An Essay on Morals—Philip Wylie
 American Policy Toward Palestine—Carl J. Friedrich
 Final Judgment—Victor H. Bernstein
 This Is the Story—David L. Cohen
 Palestine, Jewish Homeland—Julia E. Johnson
 Philosopher's Quest—Irwin Edman
 Selected Letters of William Allen White
 The Left Hand is the Dreamer—Nancy Wilson Ross
 Columbia Dictionary of Modern Jewish Literature—Horatio Smith

Center Library

THE library of the Center is open to members as well as non-members Mon-

SISTERHOOD CHORALE

JOIN THIS ENJOYABLE AND INSPIRING NEW CENTER ACTIVITY

Open to all women of the community — no previous musical knowledge or experience necessary.

New Section meets every Thursday evening at 8:30 p.m.

The afternoon Section will continue to meet on

THURSDAYS AT 1:30 P.M.

All those interested, call or write to

MR. JULIUS GROSSMAN, Musical Director of the Brooklyn Jewish Center

day, Tuesday, Wednesday and Thursday from 3:30 to 9:30 p.m., and on Sunday morning from 10 a.m. to 3 p.m. This department is under the supervision of Dr. Elias N. Rabinowitz and books in English, Yiddish and Hebrew are available.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

BERGMAN, Miss ANITA

Res. 377 Montgomery St.

Proposed by Roy F. Comart,

Richard Nepon

BERNHARD, NAT

Res. 2315 Strauss St.

Bus. Steel, 721 Van Sinderen Ave.

Married

Proposed by M. Bernard, Sol H. Palley

BLOCK, Miss JEANETTE

Res. 1696 Carroll St.

Proposed by Jack M. Zolotsky,

Ruth Rothenberg

BLUM, DAVID

Res. 421 Crown St.

Bus. Restaurant Supplies, 249 Bowery

Married

Proposed by Dr. Samuel A. Wolfe,

Mrs. I. S. Silverstein

BRANDT, GERALD

Res. 919 Eastern Pkwy.

Bus. Blouse Mfg., 101 W. 37th St.

Single

BRANDT, TED

Res. 1601 President St.

Bus. Printing, 132 White St.

Single

BRILLER, Miss RUTHIEL

Res. 360 Williams Ave.

Proposed by Dr. Jay R. Rabinowitz

BRUMEL, Miss GERTRUDE

Res. 1480 Eastern Pkwy.

Proposed by Ben Leff, Elmer Riffman

CHALKIN, Miss MURIEL

Res. 2285 E. 24th St.

Proposed by Irving Chalkin,

Samuel L. Peckman

CRANE, JOSEPH

Res. 469 St. Johns Pl.

Bus. Restaurant, 206-8 Parkside Ave.

Married

DENSON, Miss JACQUELINE

Res. 523 Saratoga Ave.

Proposed by Ben Leff, Elmer Riffman

DOBROW, Miss FAY

Res. 867 Lafayette Ave.

Proposed by Esther Pazornick,

Florence Zohn

DUNAISKY, JOSEPH

Res. 694 Empire Blvd.

Bus. Quilting, 4315-34th St., L. I.

Married

Proposed by S. Kamenetzky

FARB, Miss SHIRLEY

Res. 57 E. 94th St.

Proposed by Sylvia Kirsh,

Ruth Keltz

FEUERSTEIN, Miss RUTH

Res. 404 Saratoga Ave.

Proposed by Rosetta Brecher,

Louis Hamerslag

FINGER, Miss JEANNE

Res. 903 Stone Ave.

Proposed by Hyman Rosen

Sollie Rosen

GALLER, Miss NORMA

Res. 961 Eastern Pkwy.

Proposed by David Rosenberg,

Sam Katz

GALVIN, IRVING

Res. 275 Linden Blvd.

Bus. Meat Packing, 352 Johnson St.

Single

GILBERT, ALLEN

Res. 699 Lefferts Ave.

Bus. Furniture, 140 Manhattan Ave.

Single

Proposed by Louis Leibowitz,

Bernard Isacowitz

GROSSMAN, IRVING

Res. 440 Beach 137th St., Belle

Harbor

Bus. Bldg. Materials, 420 Lexington

Ave.

Married

Proposed by Sam Schoenfeld,

Ralph Silver

GUMER, HARRY A.

Res. 49 E. 95th St.

Bus. Salesman, 1412 Bway.

Single

Proposed by Irving Rappaport,

Jack M. Zolotsky

HOLLANDER, Miss SELMA

Res. 1512 Union St.

Proposed by David Rosenberg,

Sam Katz

KAHAN, HARRY J.

Res. 53 Manhattan Ave.

Bus. Fabrics, 56 Manhattan Ave.

Single

Proposed by Evelyn Feinberg,

Arthur Silverman

KAHAN, WILLIAM

Res. 53 Manhattan Ave.

Bus. Fabrics, 56 Manhattan Ave.

Single

Proposed by Evelyn Feinberg,

Arthur Silverman

KAPLAN, Miss RITA

Res. 2155 E. 19th St.

Proposed by Harold Frumkin,

Edward Perline

KLAUSMAN, Miss SYLVIA

Res. 961 Eastern Pkwy.

KLEINMAN, Miss FRED A

Res. 1718 W. 3rd St.

Proposed by Dr. Max Goldstein,

Dr. Leo Korchin

KLEINMAN, Miss LILLIAN

Res. 1718 W. 3rd St.

Proposed by Dr. Max Goldstein,

Dr. Leo Korchin

LEAVITT, DR. JOSEPH M.

Res. 9269 Shore Rd.

Bus. Dentist, 66 Court St.

Married

Proposed by Dr. Marcus Leavitt

LEVIN, SAMUEL

Res. 1212 Newkirk Ave.

Bus. Buyer, R. H. Macy

Married

Proposed by Louis Simon

LEVINE, LEONARD

Res. 61 E. 95th St.

Bus. Linotype, 17 Vandewater St.

Single

Proposed by Irving Rappaport,

Jack M. Zolotsky

LEVINE, MICHAEL

Res. 486 Brooklyn Ave.

Bus. Attorney, 50 Court St.

Married

Proposed by Meyer Leibowitz,

Maurice Bernhardt

LISS, Miss FRANCES

Res. 352 Legion St.

Proposed by Irving Chalkin,

Meyer Leibowitz

OSSIP, JEROME J.

Res. 9209 Avenue "B"

Bus. Restaurateur, 6 Stone St.

Single

Proposed by Saul Goldman,

Leon Soloway

PICKOFF, Miss CELIA

Res. 566 Greene Ave.

PINE, MICHAEL

Res. 1710 Carroll St.

Bus. Projectionist, Orpheum Theatre

Married

Proposed by Meyer Pashenz,

Max Pashenz

PITTMAN, HOWARD

Res. 3854 Laurel Ave.

Bus. Mfg., 484 Bway.

Married

Proposed by Casper A. Rogers,

Louis Williams

RADUTZKY, MILTON

Res. 1377 President St.

Bus. Mfg. Confections, 47 Varick St.

Single

Proposed by Harry Radutzky,

Al Radutzky

SCHLESINGER, MAYER W.

Res. 350 Vermont St.

Bus. Education, 300 Pearl St.

Single

Proposed by Saul Goldman,

Leon Soloway

SCHWARTZ, DR. EMANUEL

Res. 295 New York Ave.

Bus. Physician, 295 New York Ave.

Married

SILBER, SIDNEY

Res. 1141 President St.

Bus. Butcher, 1127 President St.

Married

Proposed by Morris Lapidus,

Leo Kaufmann

TRAGER, MISS ELEANOR

Res. 1338 Sterling St.

Proposed by Ben Leff, Elmer Riffman

WALK, MISS RAE

Res. 1324 St. Johns Pl.

WALKER, MISS VIVIAN

Res. 648 Bradford St.

Proposed by Henry Feit

WALLSH, BERNARD

Res. 601 Hopkinson Ave.

Bus. Fabrics, 119 West 40th St.

Married

Proposed by Morris Hecht

WEBER, ALEX

Res. 649 Howard Ave.

Single

Proposed by Abraham Wolpov

WEINER, DAVID

Res. 471 Empire Blvd.

Bus. 555 Communipaw Ave., New

Jersey

Married

Proposed by Joseph M. Horwitz

ZIRULNIK, MISS SYLVIA

Res. 1445—56th St.

Proposed by Rosalind Berger

Applications received too late for
insertion in Regular Columns:

CHASE, ALBERT

Res. 1722 President St.

Bus. Men's Wear, 728 Bway.

Single

Proposed by Martin Friedman,

Leo Stam

CUTLER, MISS MINNIE S.

Res. 469 Sheffield Ave.

Proposed by Mrs. E. Moch,

Florence Gallant

DANCIGER, MISS RUTH E.

Res. 436 Eastern Pkwy.

FEINGERSH, ROBERT L.

Res. 805 Midwood St.

Bus. Gown Mfg., 525—7th Ave.

Single

GROSS, ALBERT

Res. 36 E. 54th St.

HERMAN, MISS EDNA

Res. 696 Miller Ave.

Proposed by Henry Feit

KITTA, MALVIN

Res. 2939 Brighton 7th St.

Bus. Diamonds, 65 Nassau St.

Single

Proposed by Martin Friedman,

Leo Stam

LANDAU, ALVIN

Res. 440 E. 9th St.

Bus. Clothing, 285 Livingston St.

Single

Proposed by Isaiah Lippman,

Sidney M. Levey

PACKARD, HOWARD

Res. 3120 Brighton 5th St.

Bus. Photo-engraving, 5 Jacob St.

Married

Proposed by Marcus Leavitt

ROSE, MISS ISABEL M.

Res. 485 Ocean Ave.

Proposed by Barbara Sapowitz

SELOVITZ, D.

Res. 2601 Glenwood Rd.

Married

The following has applied for reinstatement:

VOGEL, JOSEPH

Res. 110 Lenox Rd.

Bus. Salesman, 110 Lenox Rd.

Married

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Jewish Book Celebration

THE Brooklyn Jewish Center, the Hebrew School, Sunday School and the Center Academy will hold a "Jewish Book" celebration from November 26th to December 8th. There will be an exhibit of books, among other activities. Members of the Center and their friends are cordially invited.

MEMBERSHIP SOCIAL MEETING

Tuesday Evening

DECEMBER 9

at 8:30 o'clock

Chanukah

Program:

YFRAH NEAMAN
Palestinian Violinist
of International fame
and reputation

Cantor

William Sauler

accompanied by

Center Sisterhood

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IRVIN I. RUBIN has recently been honored with the election of National President of Young People's League of the United Synagogue of America, an organization comprizing your folks' groups throughout the country. Mr. Rubin has been actively identified with many of the Center's activities, such as Junior Congregation, the Young Folks League and other club groups.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Murray Rappaport of 1340 Union Street on the Bar Mitzvah of their son, Samuel M., which will be celebrated at the Center this Sabbath morning, November 22nd. Congratulations are also extended to the grandparents, Mr. and Mrs. Louis Albert.

Y AHRZEITS—DECEMBER, 1947

Max Fabricant (West End Ave.)	Mother	December 1	18 Kislev
David Seideman	Father	December 1	18 Kislev
Joseph Richman	Father	December 2	19 Kislev
Sol Sussman	Mother	December 2	19 Kislev
Irving and Jacob Rosenfeld	Father	December 3	20 Kislev
Mrs. Kate Salit	Husband	December 3	20 Kislev
Morris Groden	Son	December 4	21 Kislev
Mrs. Arthur Joseph	Mother	December 5	22 Kislev
Mrs. Roy Leibler			
Morris Bergmann	Mother	December 6	23 Kislev
Jacob Harmatz	Wife	December 6	23 Kislev
Harold H. Harmatz	Mother	December 7	24 Kislev
Leib Lurie	Mother		
Charles Dilbert	Father	December 8	25 Kislev
Max Fabricant	Wife	December 9	26 Kislev
Mrs. Arthur Granovsky	Mother	December 9	26 Kislev
Benjamin Forman	Mother	December 10	27 Kislev
Mrs. Max Herzfeld	Mother	December 10	27 Kislev
S. Reich	Mother	December 10	27 Kislev
Charles Schless	Mother	December 10	27 Kislev
Mrs. Harry Greene	Mother	December 11	28 Kislev
Irving Gottlieb	Father	December 12	29 Kislev
Harry S. Katlowitz	Mother	December 12	29 Kislev
Abraham Karlin			
Ephraim Rudin	Father	December 12	29 Kislev
Jack Sterman	Daughter	December 12	29 Kislev
Ira Rosenon	Mother	December 13	29 Kislev
Israel I. Cohen	Mother	December 14	1 Tebet
Joseph Feldt	Mother	December 14	1 Tebet
Bernard Weissberg	Father	December 14	1 Tebet
Mrs. Charles Fine	Mother	December 15	2 Tebet
Roy Leibler	Father	December 15	2 Tebet
Dr. Abraham Salzberg	Mother	December 16	3 Tebet
Louis Gribetz	Son	December 18	5 Tebet
Benjamin Kaplan	Mother	December 18	5 Tebet
Mrs. Bernhard Salter	Husband	December 18	5 Tebet
Aaron Halper	Wife	December 19	6 Tebet
Isaac Levingson	Father	December 19	6 Tebet
Sol Schneider	Mother	December 19	6 Tebet
Mrs. Hannah Zirinsky	Husband	December 19	6 Tebet
Harry Zirinsky	Father	December 22	9 Tebet
Mrs. Samuel Moskowitz	Mother		
Abraham and David Karron	Mother	December 23	10 Tebet
Abraham Ratner	Father	December 23	10 Tebet
A. J. Stelzer	Father	December 23	10 Tebet
Murray Husid	Father	December 24	11 Tebet
Kalman Rebhun	Father	December 24	11 Tebet
Morton S. Waxman	Father	December 24	11 Tebet
Sidney H. Safer	Mother	December 25	12 Tebet
Mrs. Dora Zurich	Brother	December 25	12 Tebet
Finkelstein Family (Bergen St.)	Father	December 26	13 Tebet
Joseph Levy, Jr.	Mother	December 26	13 Tebet
Jacob Mines	Mother	December 26	13 Tebet
Max Herzfeld	Father	December 27	14 Tebet
A. J. Stelzer	Mother	December 27	14 Tebet
Joseph Zucker	Mother	December 28	15 Tebet

News of the Month

[Continued from page 15]

world and to pass legislation to admit some of them to this country, Sen. J. Howard McGrath, of Rhode Island, new national chairman of the Democratic Party, told a press conference. Sen. McGrath, a member of a special Senate committee to investigate immigration and DP matters, returned from Europe where he visited 15 DP camps near Frankfurt

☆

A special commission sent by the "Exodus" refugees to investigate camps in Emden and Wilhelmshaven which the British offered them for new quarters has returned and declared the camps satisfactory, except that certain repairs have to be made. The local British authorities have indicated that they will correct deficiencies noted by the commission, which included refugee leaders and Jewish doctors.

☆

According to the commission, both the new camps are former German naval installations which have more recently been used for the housing of Polish and Baltic DP's. The Emden camp has three-story concrete barracks with a capacity for 2,400 persons. The Wilhelmshaven center consists of one-story concrete buildings and has a capacity for 2,000.

☆

Both camps were completely stripped by their former inmates when they were transferred. While conditions at the new camps are better than those here, the refugees will still be far from comfortable. In most cases more than one family group will have to live in a single room. It is planned to send two teams of 30 refugees each to the camps as an advance party to supervise the installation of needed supplies and furnishings and to help the Jews move in.

☆

The 100th "unity" subway card to be posted in trains of New York City's subway system was placed in a train at the City Hall station at a ceremony attended by city officials and civic leaders. The cards, which are prepared by the Institute for American Democracy, contain pictorial appeals for religious and racial tolerance. Among those present were Protestant, Negro and Jewish leaders, including Justice Meir Steinbrink, national chairman of the Anti-Defamation League.

THE STATE OF JEWISH EDUCATION

[Continued from page 13]

our national organizations must play a leading role if our schools are indeed to become effective.

It seems to this reviewer that a reasonable norm for congregational schools throughout the country would be a 3-6-3 pattern; i.e., 3 years of primary training, 6 years of elementary schooling and 3 years of high school instruction. The primary grades for children between the ages of 4½ and 7 would meet one day a week and serve to introduce the Jewish child to the rich world of Hebrew festival, folk-lore and song. The elementary grades for children between the ages of 8 and 14, requiring a minimum of 6 hours a week, would teach Jewish history, Hebrew language, Siddur and Bible. There must also be provision for intensive as well as extensive courses on a high school level. The notion that Hebrew training stops with Bar-Mitzvah should become as outmoded as the idea that one's general education stops with the eighth grade.

Throughout "Foundations of Jewish Education in America," there is a healthy emphasis on secondary and adult education. Of especial interest are the articles by Judah Lapon and Dr. Harry Blumberg on the teaching of Hebrew in the public high schools and colleges. 3,000 students are now studying Hebrew in twenty-one public high schools throughout New York City. Hundreds more are enrolled in Hebrew courses in Brooklyn College, New York University, Hunter College and Columbia. Hebrew has an academic tradition in America going back to 1636, the year in which Harvard was founded, when Hebrew was introduced as one of the compulsory subjects.

Over 100 colleges now offer instruction in Hebrew. Among the Eastern colleges and universities where Hebrew is taught are Boston, Brown, Bucknell, Maine, Radcliffe, Smith, Temple, Wellesley and Yale. In the South and West are Chattanooga, Chicago, Cincinnati, Denver, Detroit, Dubuque, Duke, Iowa, Johns Hopkins, Louisiana State, Michigan, Oberlin, Stanford, Wisconsin. Although Hebrew has had a long and fruitful career in the colleges of the United States, it has not yet

taken its rightful place. Where are the Jewish patrons of learning who endow chairs in science, social science and the humanities? Why not endowments for chairs in modern Hebrew? National organizations might well take it upon themselves to further the cause of Hebrew in the colleges and universities. The study of Hebrew can grow rapidly if the Jewish community takes a sympathetic interest in fostering its growth.

Dr. Finkelstein, in the foreword, states that the Teachers Institute has acquired a well-deserved *shem tov*. In the past two generations its faculty and alumni have been leaders in the struggle for a better Jewish education. In this volume the Teachers Institute points the way to a revitalized American Jewish education for the future.

Thanksgiving and the Jews

[Continued from page 5]

test and the Governor immediately wrote a reply, regretting his phraseology. This put a stop to proclamations of that sort in Pennsylvania, and we find that in 1850, the proclamation invited all citizens "to a sincere and prayerful observance."

In 1855, Governor Clark, of New York, by a similar blunder, stirred up Robert Lyon, editor of the *American Hebrew*, to protest the action, and the Governor retracted the statement, declaring it unintentional. On November 14, 1856, the Governor of Ohio again issued a proclamation of the same type. This gave rise not merely to editorials in the *Israelite* from the pen of Rabbi Isaac Mayer Wise, but to a correspondence between Rabbi Max Lilienthal and the Governor. Both asserted that the proclamation was not only ridiculous, but offensive to honest men and unjust to intelligent people. The *Cincinnati Times* branded it as unjust and as contrary to the resolutions of the Ohio legislature, and as unbecoming where all religions were equal. Governor Chase chose the wisest course and apologized for his action. "I look for the coming of the day," he wrote, "when the icy barriers created between brethren of the same great family by religious differences, will

dissolve and disappear under the fervid rays of truth. Meanwhile, I shall not cease to cherish myself, or recommend to others, the spirit of a sentiment once uttered by me at the dinner at the opening of Zion College. 'Our creeds are many, our Father is one.'"

The sectarian proclamations were finally set aside by the middle of the nineteenth century. An example of this change is the revision of the proclamation in the State of Pennsylvania. In the last paragraph the words "Christian Commonwealth" have been altered to read a "Commonwealth of Freeman."

As time went on the state proclamations were discontinued and the only Thanksgiving proclamation to this day is the one issued annually by the President of the United States. The Jews in many communities of the United States hold joint Thanksgiving services in the Synagogues. It is interesting to note that an annual Thanksgiving service is held in Brooklyn under the auspices of the Brooklyn Board of Jewish Ministers. The first joint Thanksgiving service in Brooklyn was held at the Brooklyn Jewish Center.

NEW YEAR'S EVE

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own. The real Rothschild was, after all, a noble charitable person, a true Jew, engaged in fine work for his people. If his business methods do not bear close scrutiny, they were such as were not in violation of the practices and even the law in those days. He mingled in the highest social circles. He virtually ruled the country and was powerful enough to unseat the great Thiers. Balzac often called on him for help. He would have gladly exchanged places with him. Nucingen appears in about a dozen novels and tales, among them "Caesar Biorotteau" and "Father Goriot."

Next to bankers, Balzac loves to introduce writers in his novels. There is only one of Jewish extraction, and he is drawn as a writer only. He is Raoul Nathan, and figures prominently in "A Daughter of Eve." Only in the account of his dishonorable love affair with a married woman are we casually told by the narrator of this tale that Nathan was the son of a Jewish broker who died shortly after his marriage, but that he was reared as a Christian by his Catholic mother. It is difficult to say who was the original of this dramatist and novelist. He was probably a composite type. There were two Jewish dramatists in France who may have in part served as models, Leon Halévy and Adolphe Dennery, who revised a play of Balzac's, after the latter's death. Heine may have also in part sat for the portrait, for Balzac in his dedication to him of "A Prince of Bohemia," says that he, better than anyone, will know whatsoever the tale may contain of criticism and of jest, of love and of truth. This story was composed in part by Nathan, and was a satirical attack upon Sainte-Beuve, in the manner of Heine, but it does not measure up to him. Nathan appears in about ten stories. He is a bad man but not as bad as some of Balzac's other writers, Lousteau, for example, of whom Jules Janin was the model.

Balzac also has a Jewish doctor in one of the last stories he wrote, Dr. Moses Halpersohn in "The Initiated," which is the second episode of the novel, "The Seamy Side of History" (published posthumously, though the second tale appeared in a magazine in 1848). Halpersohn is a mercenary physician who effects a remarkable cure of Baronne Vana le Mergi. Yet he is kindly for he refuses to prosecute her son who had stolen sev-

eral thousand francs from him. Balzac half-admires this learned Jew, who foreshadowed some medical specialists today. "I sell health," he says, "rich persons can pay for it, and I make them buy it. The poor have their physicians."

These personages constitute Balzac's chief male characters of Jewish blood. Of course they are not representative Jews. Nevertheless they are immortal. Gobseck, Nucingen and Magus will live in French literature just as some of Dickens' characters do in English literature.

There are a few other male Jewish characters in Balzac's novels, but they figure in minor roles and need not concern us. They include the jeweler and moneylender, Samuel Frisch ("The Splendors and Miseries of Courtesans"), Palma, the banker, as well as his partner Werbrust, who appears in several stories, and Virlaz, the wealthy furrier in "Cousin Pons."

Then there is Moise, the head of the Midday Rounders, or Rouleurs, and husband of the notorious Gonore, both of whom appear in the last and fourth part of "The Splendors and Miseries of Courtesans," dealing with Vautrin, the criminal.

How well Balzac knew Jewish life is not clear. He had been in Jewish households, yet he does not describe Jewish life as such. If he never depicted any phase of Jewish religious life, he at least never said a word against the Jewish religion. In fact, he seemed to feel great reverence for it.

Part 2 of "The Jews in Balzac's Novels" will appear in the December issue.

Heine as a Jew

(Continued from page 12)

professing Jew. He remained a *Freigeist*, an irreverent jester to his end, talking about God with the irony of a Voltaire. But in one way Heine was "Jewish" throughout his life, without any interruptions or mental reservations: in his profound interest in the social struggles of his days, in the attempts of the oppressed to get rid of their oppressors, no matter whether he attacked those responsible for the frightful pogroms in Damascus, or those who permitted the shameless exploitation of the weavers in Silesia. Throughout his life Heine felt close kinship with the hounded and hunted: "When one's ancestors have killed stags,

in times long before recorded history the descendants will continue to enjoy the pursuit," he said. "But my ancestors" he added solemnly "did not belong to the hunters: they were the hunted." We are reminded of Professor Einstein's witty remark: "When a Jew boasts he is a good hunter, or even that he enjoys hunting, he is a liar."

Thousands of years ago the prophet Amos exclaimed: "Let justice well up as waters, and righteousness as a mighty stream." His great-great-grandson, Heinrich Heine, declared, in a similar spirit, that Emancipation was the great task of his era, "not only of the Irish, the Greeks, the Frankfort Jews, the West Indian Negroes, and other oppressed groups; emancipation of the whole world, especially Europe, which has now reached a majority, and is ready to sever the iron leading-strings tying it to privileged classes, such as the aristocracy." And the same Heine whom many of his contemporaries believed to be merely a vain-glorious playboy, spending all his time writing love poems to Parisian grisettes, once, in a very serious mood, asserted:

"I doubt that I deserve the laurel wreath, for poetry has always been merely an instrument with me, a sort of divine plaything. If you would honor me, lay a sword rather than a wreath upon my coffin, for I was, above all else, a soldier in the war for the liberation of mankind."

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BURNETT FALK
Manager

THE ENEMY [Continued from page 10]

to drink it with pleasure. To listen to Norris. To make the right answers. To smile. To—

"What?" I said.

"Got a little headache," said Norris. He got up so unsteadily that it frightened me.

I jumped to his side and helped him out to the latrine. There I handed him some paper towels to splash water on his face.

Norris blinked uncomfortably, some pain pressing at his head. He took the towels from me, one after another, used them, threw them to the floor. Then he stared at his face in the mirror.

"Look at me," he said.

I stared into the mirror, too.

"Look," said Norris, "I'm sick. I'm too damn old for the army. What do they want me for, the bastards. Couldn't they leave me alone? The bastards. The dirty Jew bastards."

I said, swallowing, "It's—tough."

Then, suddenly fascinated with horror, I watched his eyes travel from his reflection in the glass to mine. He stared at my face. He stared at the light brown hair, the blue eyes, the straight nose. He stared until I felt as if I were seeing myself differently. Through his eyes.

I glanced at his reflection, and I was shocked.

His face was filled with a virulent hatred.

Hatred? But why? For whom? For me? But I was—I looked like—anyone could see that I—

"You," said Norris, "you Jew!" He making the inflection as brutal, as insulting as he could. "Yes, you! Who the hell else did you think I meant? Look at you, you Jew, Jew, Jew!"

For a moment the face before me in the mirror was no longer mine.

And then it was mine again. It was a Jewish face. It was my face, and it was mine to live with the rest of my life.

Norris stood there, watching me. I felt nothing for a moment, only a sweeping cold. Then I dropped the paper towel I was holding in my hand and walked slowly out of the small airless room.

I walked out of the PX into the darkness outside.

Then I couldn't stop myself. I began to run. Faster. Faster. Run. I had to run. To get away. To be safe. To hide

in the dark. To look like a Gentile. Run, run, run, run!

You, yes, you. Who the hell else did you think I meant?

No, no, no—and yet I knew it was true. He had meant me. I belonged. He meant me, all the time.

Suddenly in the darkness, a voice stopped me. A military policeman. "Where ya going, soldier?"

I was breathing so hard I could scarcely speak. I had run hundreds and hundreds of yards to the gate.

Finally I answered, "Nowhere. I'm sorry."

I turned to go back.

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